

MARCH 1984 — 5744

KJA Bulletin

P.O. BOX 4235
Mtn View, Ca. 94040

NON PROFIT
ORGANIZATION
U.S. POSTAGE
PAID
Permit No. 758
Los Altos, CA

to: David Ovadia

B O A R D O F D I R E C T O R S

President	JACOB MASLIAH	(415) 566-0329
Acting Rab	JOE PESSAH	(415) 941-2115
Vice President	MOUSSA EL KODSI	(415) 994-8466
Secretary	MAURICE PESSAH	(408) 629-1229
Treasurer	ALAN OVADIA	(415) 992-0439

B O A R D M E M B E R S

JOE ABEL	(415) 829-9681
EMIL KHEDER	(415) 731-6692
FRED LICHAA	(415) 341-4725
ABRAHAM MASSUDA	(408) 292-5813
FLORE MOURAD	(415) 771-0142
MARY MOURAD	(415) 386-3032
ELIE MOUSSA	(415) 591-6974
JOE MOUSSA	(415) 873-4491

E D I T O R

RAYMONDE PESSAH (415) 941-2115

REFUAH SHLEMAH, our wishes for a
full and speedy recovery to

ברכה לחולה

Esther Mourad from Albert Mourad
Leon Darwish from Mary Mourad

BERAKHOT

FROM

TO

DAVID MOUSSA	HELENE SIAHOU in honor of her first baby.
MARIE MOURAD	EVA HELMY for her miraculous recovery.
MARIE LISHA	In honor of her grand'daughter NADRA.

ZEKHERS

Simone Mourad	In loving memory of Mourad Abdel Wahed, Sattout Cohen and Jeanne Habib Massuda.
Joe Wahed	In grateful and loving remembrance of Mourad Abdel Wahed and Lieto El Kodsi.
Leonie Lichaa	In memory of Esther Nono, Amar Darwish, Joseph Lichaa, Zaki Lichaa, Hanna Dahoud Levy, Dr. Elie Lichaa, Jeanne Lichaa, Yvone Lichaa and Jack Mangoubi.
Remy Pessah & Liliane Mourad Alice Ovadia	In loving and grateful remembrance of Father, Yacoub El Gazzar and Mother, Sarina El Gazzar.
	In memory of Dr. Selim Ibrahim, Esther Sinani and Zaki Levi.
Morad Marzouk	In loving memory of Wife, Fortune Marzok.
Jacob Pessah	In loving remembrance of Youssef Pessah.
Morris El Kodsi	In memory of Ibrahim Soliman Levy and Rahel Yomtov.
Albert Mourad	In loving memory of Father, Lieto Mourad, Maurice Mourad, Renee Mourad, Nazli Mourad and Sarah Menasche.
Sabet Darwish	In grateful remembrance of Mother, Mary Darwish, Ovadia Darwish, and Lieto Marzouk.
Abraham Massuda	In memory of David Darwish, Farida Aslan, Abraham Massuda, Moussa Massuda, Sultana Saleh, Amar Saleh and Youssef Darwish.
Michael Saddik	In memory of Eliahou ben Yosef Saddik and Kamar bat Yeshoa Ayoub.

THE KARAITE JEWS OF AMERICA
invite your participation in
THE FORMAL INSTALLATION DINNER
of
THE KJA BOARD OF DIRECTORS

on
SUNDAY, APRIL 29th, 1984

5:00 p.m.

at
PENINSULA TEMPLE BETH EL
1700 Alameda De Las Pulgas
San Mateo, Ca. 94403

Guest Speaker: Dr. William Brinner

Topic: "The Karaite Contribution to Judaism"

Dinner: \$10.00 per person

R.S.V.P. by April 15th to KJA, P.O. Box 4235

Mountain View, Ca. 94040 Tel: (415) 941-2115

ABOUT OUR GUEST SPEAKER
DR. WILLIAM M. BRINNER

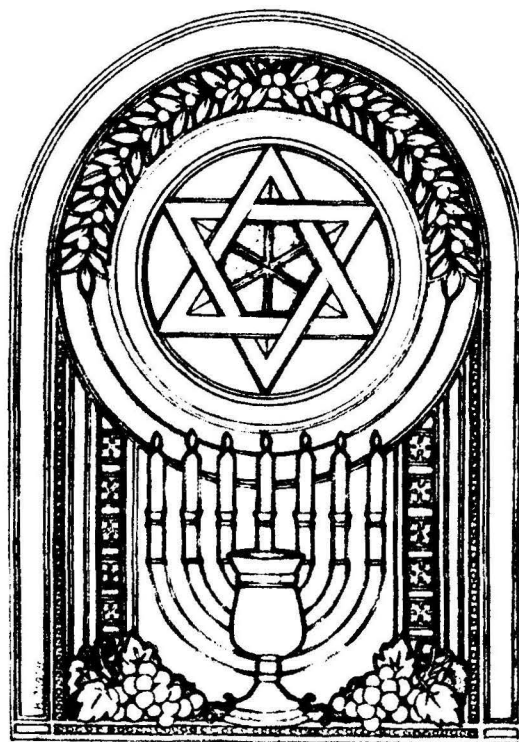
Professor Brinner, a native of San Francisco, received his Ph.D. in Near Eastern Studies from the University of California at Berkeley in 1956. He was appointed Instructor at Berkeley in that year, and became full Professor in 1964. He has served as Chairman of the Department of Near Eastern Studies from 1965-70, and was Director of the Center for Near Eastern Studies from its establishment in 1965 until 1970. In addition to teaching Arabic and Islamic studies at Berkeley, Professor Brinner has taught at Harvard, and in summer programs at Johns Hopkins and UCLA.

Since 1950, Professor Brinner has spent several years in the Middle East - from Algeria to Iran - either teaching, carrying on research, or administering various programs. He has taught at three Israeli universities: Jerusalem, Tel Aviv, and Haifa, and has served as Director of the Overseas Study Center of the University of California in Jerusalem from 1973-75. He was the Founder and Director of the Center for Arabic Study Abroad at the American University in Cairo from 1967-70.

Professor Brinner has been president of the major professional organizations in his scholarly field: the Association of Teachers of Arabic in 1967, the Middle East Studies Association in 1970, and the American Oriental Society in 1976. He has served on the boards of directors of most of the American research centers in the Middle East, and on U.S. government committees dealing with scholarship in the area. He is currently Chairman of the Editorial Board of the *Middle East Review*. He has appeared often on radio and television but is probably best known to viewers as a commentator on KQED's program *World Press*, between 1967-77, which was seen nationally on the Public Broadcasting network.

Professor Brinner's publications range in subject from modern Arabic literature to medieval Islamic history and religion, as well as modern Middle Eastern political developments. He has also written on Islamic-Jewish historical and cultural relations and is currently chairman of the Institute for Islamic/Judaic Studies which meets annually at the University of Denver.

For You at Passover



To all our members,

*Whatever brings you
joy, contentment and peace,
whatever means most to you--
may all these be yours
at Passover and always.*

Jacob Masliach
KJA President

SELECTED TOPICS FROM THE BOARD MEETINGS

December

- The Peninsula Temple Sinai sent a kind Thank You letter for the KJA Donation to their Organization.
- The Election Plan was submitted and briefed on by Joe Abel.
- The President, Mr. Jacob Masliah, requested an immediate action and a plan from the Fund Raising Committee.
- Jacob Masliah requested that official receipts be issued for each and every donation.

January

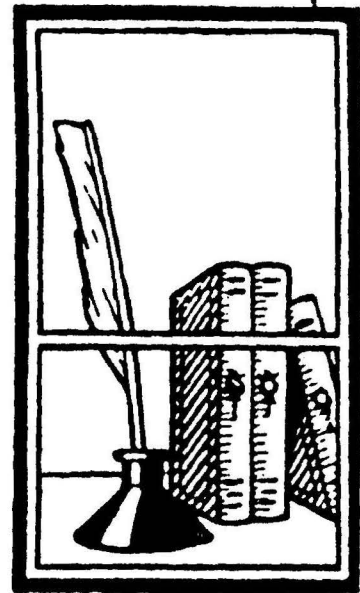
- Joe Abel informed the Board that the Election forms would be mailed during the 1st week in January 1984.
- The Board has approved the following two resolutions:
 1. Transfer of up to \$250 from the General Fund to the Library Fund for financing the purchase of some books.
 2. All contributors of \$1,000 and more are to be listed in the next bulletin as HONORARY CONTRIBUTORS.
- Maurice Pessah reported on his campaign trip to Chicago.
- Mourad El Kodsi from Rochester, New York, met with some Board members and contributed some valuable documents to our Library.
- The current Financial Report and books were given to Maurice Pessah for monthly auditing.

February

- It was voted that we send Israel \$50.00 to cover the Calendars expenses.
- All expense checks would be signed by two Board of Directors members.
- A briefing on Mourad El Kodsi visit and efforts was given by the President.
- Alan Ovadia was given the authority to transfer \$25,000 from a regular checking account to a higher interest rate money market account.
- Joe Pessah requested action items on the following:
 1. Forming a Sisterhood.
 2. Forming a Committee to help out with the Bulletin.
- The Board appointed Remy Pessah to obtain the appropriate letter head stationary and send Thank You notes to our Donors.

From the Editor's desk

by: Raymonde Pessah



Mr Mourad El Kodsi while visiting in California has donated several important copies of books and articles to our library.

I would like to inform you of some in case you are interested.

1- Kitab el Anwar wal Maraquib by El Karkasani vol 1 of 5
These volumes were collected by the famous karaitologist Mr Leon Nemoy. They are written in arabic and date to the tenth century. Nobody knows whether the original text was written in hebrew or in arabic. El Karkasani defends the karaite faith but also attacks some of their customs. A great work to read.

2- Genetic Markers in Migrants to Israel by T. Cohen
A study among several groups of karaites coming from different countries with comon ancestors. It was found that in spite of having been separated for centuries they still show similar gene frequencies. (English)

3- The Qumran Sectaries And The Karaites by N. Wieder, London. A study with the object to draw attention to more evidence and resemblances in respect of designations that both sects, the people of the Dead Sea Scrolls (200 C.E) and the Karaites applied to themselves. (English)

4- Marginal Jewish Sects In Israel By M. Roshwald
The article is dealing with sects that have historical standing like the Karaites, the Samaritans and the Falashas. M.R. studies their respective doctrines, historical background and inner organization. (English)

These are only few books of what we have started gathering. They are available for the asker at nominal handling fees.

בשם השם נעשה ונצליח

IN THE NAME OF THE LORD WE SHALL WORK AND WE SHALL SUCCEED

Every year, on the fourteenth day of the month Nissan, Jews all over the world celebrate Hag Ha Pessah. This holiday is also known as Hag Ha Aviv because it falls in the spring time, Hag Ha Matzot because we are commanded to eat unleavened bread through its seven day duration.

On the first night of this week-long observance, we have the read the Haggadah, a symbolic ceremony through which we transmit to our children the story of our "slavery unto Pharaoh in Egypt and our ultimate redemption through the Divine Intervention of the Almighty. It is written that we were Pharaoh's slaves in Egypt and the Lord brought us from there with a mighty hand and an outstretched arm and great wonders. To make this "story" seem a true part of our lives, we symbolically reinforce each statement with the eating of matzot, maror and the lamb cooked in fire representing the Pascal Lamb. And therefore, in every intimate collective freedom, we recite prayers to give thanks, to praise, to glorify, to honour and to bless Him who brought us from bondage to freedom, from sorrow to gladness, and from mourning to a festival day. We welcome all who are hungry to share our meal beginning with the "Lechem Oni", the bread of affliction. For God not only saved us, but punished our oppressors.

Our story today is the same.. when you compare what the Jews in Egypt have gone through when Nasser (Pharaoh) detained them in prisons and repeatedly refused to 'let them go' and the miracle of the Six Day War and how Cairo rose up in the night and there was a great cry in Egypt, for there was no house without a dead.

Tell your children that what happened to our ancestors, we have witnessed in modern times again.

Hag Sameyah,

Flore Mourad

A MESSAGE FROM THE PRESIDENT



MARCH 1984/ADAR 5744

JACOB MASLIAH
PRESIDENT

TO THE MEMBERS OF OUR COMMUNITY:

Thanks to each one of you for the splendid support you have provided the Karaites Jews of America!

Through your efforts, in just one year we have successfully created and firmly established our Organization. We are now well on the way to reaching our cherished goal of preserving and promoting the Karaite Traditions in America.

Not only have we founded and chartered the first organization of the Karaite Jews in America, but also we have cemented strong relations with Karaites around the world: in Israel, in Europe and elsewhere. This organization exists -- in its deepest essence -- as a fundamental expression of each and every courageous member.

In order to keep moving forward, we will, of course, continue to require your active support, your moral and financial support.

I know that each one of you will always act constructively and behave positively in the best interests of our sacred religion. God Bless you for your personal efforts in promoting our noble cause!

May God Bless You,
Shalom Rab

~ מזל טוב ~



CONGRATULATIONS TO AMIN & PATTY MOURAD on their first born, A BABY BOY! Zachary Tewfik was born December 7th, 1983, at 3:33 a.m.

A Brith Milah was performed according to the Karaite Tradition on Wednesday, December 14th, 1983. Many friends and relatives attended this happy event.

MORE BABIES!

CONGRATULATIONS TO

* * * * *

JOSEPH & ELEN-JANE LISHA on the birth of their Baby Girl! Nadra Lisha was born on March 9th, 1984, at 6:22 a.m. MAZAL TOV to the proud grand mother Mrs. Marie Lisha.

ROGER & DIANA VAEDE on their first born, A BABY GIRL! Naomi was born on January 27th, 1984. Welcome aboard Naomi!

HELENE & DAVID SIAHOU on their first baby boy, Dan who had the happiest landing on February 15th, 1984 at 7:00 p.m. The Brith Milah was performed in France. The proud grand'mother Mrs. Irene Moussa flew to France to be with her daughter Helene.

* * * * *

MAZAL TOV TO

DR. BENJAMIN & MIRIAM PESSAH!

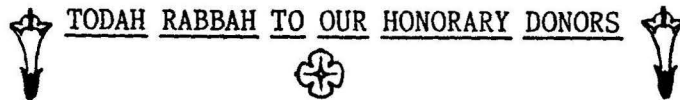
The happy bride and groom flew to Las Vegas for their Honey Moon on Sunday February 18th, right after their Wedding Ceremony. Our President, Mr. Jacques Masliah read the Kettubah while Joe Pessah pronounced them Husband & Wife! Our very best wishes to you Benjamin and Miriam!

RUBIN & MONIQUE COHEN who were pronounced husband and wife on January 8th, 1984, in Granada Hills, California.





Highest Praise and Thank You to our Members who have so generously contributed \$1,000 or more to our Fund Drive. Upon these Members, the KJA Board of Directors gratefully honors them our HONORARY MEMBERS.



Mr. & Mrs. Joseph ABEL
Mr. & Mrs. Yacob El GAMIL
Mr. & Mrs. Joe KHEDR
Mr. & Mrs. Marc KHEDR
Mr. & Mrs. Morris El KODSI
Mr. Zaki LICHAA
Mr. & Mrs. Abraham MASSUDA
Mr. & Mrs. Baroukh MASSUDA
Mr. & Mrs. Jacob MASLIAH
Mr. & Mrs. Albert MOURAD
Mr. & Mrs. David MOUSSA

Mr. & Mrs. Jacob MOUSSA
Mr. & Mrs. Joe MOUSSA
Mr. & Mrs. Alan OVADIA
Mr. & Mrs. Isaak OVADIA
Mr. & Mrs. Joe OVADIA
Mr. & Mrs. Amin PESSAH
Mr. & Mrs. Yacob PESSAH
Mr. & Mrs. Joe PESSAH
Mr. & Mrs. Morris PESSAH
Mr. & Mrs. Zaki SERGANI
Mr. & Mrs. Hosni EL TAHAN

FROM A GRATEFUL CONGREGATION TO OUR FAITHFUL DONORS:



Mr. Morris ABELL
Mr. & Mrs. David ABELL
Mr. & Mrs. Sabet DARWISH
Mr. & Mrs. Abraham EL GAMIL
Mr. & Mrs. Elie EL GAZZAR
Mr. & Mrs. Sabet EL GAZZAR
Mr. Azie HABIB
Miss Suzie HABIB
Mr. & Mrs. Yomtov HEFEZ
Mr. & Mrs. Elie KHEDR
Mr. & Mrs. Morad EL KODSI
Mr. & Mrs. Ibrahim LEVI
Mr. & Mrs. Amin LICHAA
Mr. & Mrs. Joe LICHAA
Mr. & Mrs. Moussa LICHAA
Mr. Zaki LICHAA
Mr. Youssef MARZOUK
Mr. & Mrs. Alfred MASSUDA
Mr. & Mrs. Benoit MASSUDA

Mr. & Mrs. David MASSUDA
Mr. & Mrs. Bill MORAN
Mrs. Flore MOURAD
Mrs. Marie MOURAD
Mr. & Mrs. Martin MOURAD
Mr. Tewfik MOURAD
Mrs. Aziza MOUSSA
Mr. & Mrs. Elie MOUSSA
Mr. & Mrs. Abby OVADIA
Mr. Albert OVADIA
Mr. & Mrs. Elie OVADIA
Mr. & Mrs. Joe OVADIA
Mr. & Mrs. Roger PESSAH
Mr. & Mrs. Abdou SABET
Mr. & Mrs. T. SABET
Mr. & Mrs. Roger VAEDE
Mr. & Mrs. Samuel YAPHET
Dr. Suzan YOUNIS
Mr. & Mrs. Gad ZAKARIA

SIMON SZYSZMAN'S REVIEW OF
NAPHTALI WIEDER'S WORK
THE JUDEAN SCROLLS AND KARAISM

Extract from: Review of the History of Religions
Volume CLXVIII, N.451, Fasc. I - July, September, 1965

Translated by: RACHAEL PESSAH SUTHERLAND

Naphtali Wieder, The Judean Scrolls and Karaism, London, East and West Library, 1962, XII page 296.

The issue treated by Mr. Wieder has a long history. For many centuries already, this question has been asked: From which old doctrines has Karaism been perpetuated? The naive theory of its pretended creation exnihilo in the VIII century by Anan is no longer satisfactory, even to the least of the critics. From the middle of the 19th century, the increase in the findings of Karaite documents has provided the curiosity to re-examine the literature. Such a varied and abundant literature, which has been known to the karaites since the VIII century, did not fall from the sky, nor did it grow out of sand. In the same way was the long and laborious life of Daniel Chowlson. He considered that Karaism is the representation of the anciant religious forms previous to the pharisian forms. The problem of the antecedants of Karaism came up again and but more sharply, as soon as the Geniza's of Cairo and the Judean desert's treasures were revealed and the existence and the role of the community of the new alliance was known after being forgotten for almost 2,000 years.

b

Mr. Wieder is not a beginner in his discussion. Since 1955, he has contributed with a precious series of penetrating articles.

In his introduction, Mr. Wieder defined the purpose of his book: on one hand, to interpret the Qumranian doctrine by the light of Karaism; and on the other hand, to explain the essence of Karaism by the light of the Qumran and Damask community. However, he does not identify the latter two with any

known religious group nor does he locate the era precisely.

The work is divided into seven chapters. The first and longest is devoted to the countries of Damask. To Wieder, the exodus of this region is neither symbolic nor figurative, but will, however, reveal a historic reality. This emigration did not have an outside cause such as persecution or calamity of nature. The transfer of the community of the New Alliance toward Damascus was totally voluntary, inspired uniquely by the awaiting for the Messiah. The Countries of Damask is identical to the Desert of People (Ezekiel XX, 35-37), where, according to the prophets, the Messianic Era should have been inaugurated. That was when the people of Qumran should have joined the New Alliance. Wieder supports his hypothesis by the verse from Kings I, XIX, 15 which, interpreted by the peshet method is served as an argument as to the localization of this desert at Damask. That is where the prophet Ely was supposed to return to, forerunner of the Messiah. According to the Karaite authors, the countries of Damask, taken in a broad sense, is equally considered the Messiah's territory destined to become the land of gatherings of the exiled, a departing point to return to the Holy land. A significant matter, the edition of Damask Script, as well as Yepheth Ben Ali (Karaite writer of the X and XI centuries, but using a lot more older resources), both mention the same verse from the Amos book (V,27) to justify the location of Damask from the first phase of the Massianic redemption. This attributed a great importance to

Damask, Wieder has recognized too: in the Rabbinical Scripts (which is explained by the influence of the ancient apocalypse); in the New Testament (the conversion of St. Paul, role of the community of Damask in the first era to propagate Christianity and certain other very important neo-testament events that Wieder has placed in this region). In the Islamic tradition (waiting in Damask for the return of Jesus as a Mahdi and by him murder anti-Christ Dadjdjal).

The second chapter, dedicated to the Holy Script and to the tradition, begins with a study on the expression nistaroth (hidden matters, but not necessarily in the sense of doctrines or commandements with esoteric character) and the antithesis nigloth (evident matter). These two terms help in distinguishing in a fundamental way the two kinds of prescriptions of the Holy Script; those who are expressed with clear terms and do not instigate doubt in their significance or execution. In the Damask Script, the researcher and the discovery of the Script of the hidden commandements are presented as an essential element of the New Alliance. Wieder interprets the Rule of the Community, I, 8-9 and III, 9-10, as being applied to predetermined eras; the divine plan will consist of progressive revelation of the truth that is to be known, and thus, the new laws add to it little by little to the revealed part of the Script.

The obligation made to the members of the community of Qumran is to observe the Law as it is revealed (Law, V, 8-9), leaves a great part to individualism. Such individualism to the subject of prescription upon which a general agreement of opinions has not been reached, is equally declared among the Karaites. The latter distinguish clearly between the evident and the hidden prescriptions, and however one can notice that, in order to denote these two categories of prescription, they use formed terms from the same roots such as the terms used for similar cases in the Qumran text. The

conviction of being able to penetrate the hidden prescriptions with a scientific research is to the Karaites, a very fundamental matter; this conviction has played a vital role in the controversy on the oral Law. The Karaites refused the authority of this conviction, and proclaimed the principles of the perfection of the written Law. The words of the Psalmist (XIX, 9) the Law of the Lord is perfect, became the (cry of war) of the Karaites, as described by Wieder. This Law is self-explanatory. These obscurities were left with the intent to permit the development of science and the formation of experts. The Karaites have prerecognized the research method, which means an exegesis based on the philological analyses, defining exactly the terms found in the text and using the different forms of reasoning and particularly analogical analyses, defining exactly the terms found in the text and using the different forms of reasoning and particularly analogical deduction. The research was declared as the supreme task of every Karaite, which is precisely the significance of the command word of Karaism: "Search carefully in the Script" (a note devoted by Wieder to the authenticity of this maxim). This idea of research was underlined with persistence by Aaron ben Moise ben Asher of the very well known family of Massorites Karaites (an annex, IInd chapter gives new proofs of the origin of Karaite). He mentions in his subject the verses of Deut., XXX, 12-14. These verses, furthermore, are included in many parts of the Karaite liturgy.

According to Sahl ben Masliah (Xth Century), God has enlightened the eyes of the Karaites to perceive the obscure (unknown) parts of the Scripts. The revelation of the significance of a commandement rejoices them as if they have found a great treasure. This symbolism of hidden treasures is as stated by Wieder, a familiar matter to all known Karaite authors ever since the ancient time as for example, Anan in the VIII century. It is identical to the digging of wells in the Script of

Damask, to signify the possibility of the duty to discover with his own effort the unknown parts of the Script without recourse to the oral Law. This symbolism of well-digging is very familiar to Karaites. Wieder mentions some examples of Rabbinical attacks against such comparison.

Another Karaite author, Yehuda Hadassi (XII century), states that the hidden matters are known by those who are wise and fearful of God, which means the Karaite scholars. One of Wieder's articles previously published (J.Q.R. XLVII. 1956, page 97-113) treats the problem broadly of those who are perfect in their ways (temime darek) or simply "perfects" (temimim), terms extracted from Psalm CXIX and preferably judged by the Qumran community rather than by the Karaites to designate their faithfulness. It is particularly verse 18 of this Psalm that is favored by the Karaites and repeated quite frequently in their liturgy; Uncover my eyes so that I can see the marvels of Your Law, because it is impossible for a man to penetrate, without the divine inspiration, the secret of the Script. Insisting on this necessity, Daniel al Kumisi (IX-X century) and Moise ben Asher (IX century) went as far as designation the Karaites as (prophets). Behind this audacious definition, one finds the belief in the divine inspiration that is granted to the masters in their exegetical performance (task). The gift of prophecy, which is attributed to them, is not the privilege of a revelation alone. This gift leads their active participation into a divine act. According to Wieder, the Master of Justice will not be equally an inspired exegete, a "reader" lecturer of the old prophets, but will explain the secrets of his generation. The Master of Justice lived during the eschatological era, which should have preceded the beginning of the Messianic era. Wieder denies that the Master of Justice was considered as a superior being to this community. But this thesis is not in agreement with the meaning of the Qumran Manuscripts, and

it does not explain how one can introduce this character in the Karaite liturgy (Book of prayers, III page 117; all the quotations are hence forth taken after the 1891-1892 editions).

Thus, according to the Script of Damask, the task to uncover the real sense of the Law will not be achieved in this century, but in the course of the era immediately preceding the pre-Messianic era, when the final discoveries will be done. The Karaite authors, Sahl ben Masliah and Yepheth ben Ali, wrote as well that the complete revelation will not take place until the last generations of researchers.

The study of the Qumran Law does not only include the Pentateuch era, but also the Prophet Scripts, because they have the same doctrinal importance in the Qumranian credo. The matter is not the Messianic significance of the prophets: to their Scripts a primordial role is assigned in the process of the discovery of hidden matters in the Law of Moses. It is the same to the Karaites; their conception of the prophets role is narrowly connected to their condemnation to the oral Law. It is to the prophets that they asked the clarification on the prescriptions of the Law.

The recognition of hagiographs as Scripts and as important as the Pentateuch and also deserving the same legal authority is expressed in Rule (VIII, 15-16), according to which the preparation of the Lord's voice is defined in the following verse:

The study of the Law that He has ordered through the medium of Moses, in order to act according to what has been revealed through the different eras and according to what the prophets revealed by His Holy Script.

This same idea is expressed in the articles of the Karaites faith:

He has sent His servant Moses and has announced through His intermediate His most perfect Law.....

The other prophets were equally guided by the Divine Spirit.

In the Qumran Scripts, they are opposed to the oral Law and use the term Moses Law (Rule V, 8; VIII,22; Damask Script, XV, 9,12; XVI,1-2,4-5) This term, Moses Law, is an expression frequently used and favored in the Karaite vocabulary; it is equally used by those in opposition to the Rabbinical oral Law. The words of the prophet Malacki (III,22): Remind yourself of the Law of Moses, my servant became too the (cry of war) of the Karaites" (this verse is an honorary one in the Karaite liturgy).

It is particularly remarkable that the phrase to convert oneself to the Law of Moses, which appears several time in the Qumranian Scripts, is not of Scriptural origin. The Bible does not even know the expression to convert oneself to the Law. In Qumran, this phrase has a particular significance, to know: embrace the Law of Moses according to the Qumranian idea (philosophy), it is part of the sermon given at the entry to the community of the New Alliance. This phrase is deeply rooted in the Karaite vocabulary, where it means: embrace the Law of Moses according to the Karaite idea (philosophy).

After the search in the Script, it is the Messianism and the eschatological awaiting that constitute the most common characteristic traits of the people of Qumran and the Karaites. It is the subject of the third chapter of Wieder's book. The evening awakening was particularly favored by the community of the New Alliance. The Karaites favored the same in former times, and to the point that they were chosen as guardians or night awakeners. The program of these awakenings was the same in both cases. Wieder finds a common analogy among the people of Qumran and the Karaites in the way that it accomplishes collectively the religious obligations, particularly those concerning the mortification. The Karaites Messianic attitude permits Wieder to further explain the term Maskil, which is very characteristic of the Qumran texts. By using the Karaites, texts, where the

same term appears frequently, Wieder interprets it as the title of the enlightened Masters and of missionaries, this title named characters surrounded by a certain Messianic function. Yepheth ben Ali (X and XI centuries) identifies the suffering Servant Isaiah with Maskil and with the entire Karaite community (this collective identification with the Servant, frequent by the Karaites, is also found in the Scripts of Qumran). Yepheth stands by the verbal similarity that exists between Isaiah, LIII,11 (who talks of Servant) and Daniel, XII, 3 (where there is a matter (question) of Maskilim). This last verse was considered by the Karaites as their Testimonium, and the fact that it is recited in their liturgy proves the importance that has been attributed to it. The Rule (VIII, 6) considers the elected of their community as in charge of expiating the sins of the world; the same mission is recognized by the Karaites at their Maskilim.

The third chapter ends with a survey of the importance to the Karaites on the role that the sons of Sadok have to perform and to which the hope of the final deliverance is attached. In the same passage, LXI,3 that the Karaites and the people of Qumran gave to themselves.

In Chapter IV, Wieder approaches the problem of enemies that are named by the people of Qumran as well as the Karaites, whether through the same verses taken from the books of prophets, or, whether through the same extra-Scriptuary expressions. For this purpose, for example the terms: those who have been discarded from the path, (designation applied in community, by the peshar method, Osee Verse, IV, 16), those who are interpreters of lies (which will be a peshar of Isaiah LXIII,27) those who are builders of high wall (analogal expressions to this of Ezechiel, XIII,10). Their adversaries are accused to have profaned the Temple. For support, they referred to the text of Ezechiel. (As Wieder has noticed it,

this prophet has in general had a considerable influence on the Karaite authors as well as on the Qumran's authors). In an annex of his book, Wieder studies another term: "misvot anashim" (commandments of human origin): Isaiah, XXIX, 13) which the Karaites bestow on the Talmud partisans. This entire periscope of Isaiah, from where the phrase is taken, announces that prophecies will cease, commented by the method of peshar, this verse is considered by the Karaites as a testimonium to prove that the tradition has since Moses been interrupted, that the Exil has not begun by the destruction of the Second Temple, but that there is a spiritual significance and that it contains all the era of the Second Temple's existence. Thus, the territories where the Exil laid include even the Holy Land, and this was at the era where the Temple still existed.

Another article of Wieder that is not incorporated in the volume examined ("sanctuary" as Metaphor of Scripture, J.J. St., VIII, 1957, p. 165-175) treats the term Sikkout (Damask Script, VII, 13-16) that the commentator uses in the same sence as Soukkat by attributing to it not only the habitual significance of the cabin, but that of the Temple. The commentator, by the method of peshar compares the tabernacle to the books of the Law. The Rabbinical societies did not accept this symbol, having been given the heretic origin of the metaphor and in the fear that it will not be transformed into a spiritual conception of the Temple similar to the one of the Christians. One finds similar ideas of the Qumran and the Massorite Aaron ben Asher and some other Karaite authors to whom the Bible, in its entirety or in section, is identified to the Temple.

These Qumranian analogies retrieved by Wieder explain well the opposition of the Karaites to the Temple of Jerusalem and to its exclusive role, as well as their hostility even to the existence of the Temple. It is because of these feelings that the Karaites neglect to celebrate the consacreation of the Temple that took place under the

Maccabees' regime. In addition, they do not attribute any exclusivity to the Temple of Jerusalem, because all Karaite Sanctuaries are to it equally holy.

The last paragraph of Chapter IV is dedicated to the Avenger Sword (Damask Script, B, I, 5-13 which is a peshar on Zachariah, XIII, 7) which will whip the bad pastors when God visits the earth. Those who will be saved are those who grieve and sigh (because of the world's sins, Ezechiel, IX, 4). The Karaite authors like to represent the abusive pastors as the contemporary rabbis, or the spiritual leaders of Israel during the era of the Second Temple, and for this subject they always cite the verses of Zachariah on the Avengers's Sword. The certainty of being the physical and spiritual descendants of those who grieve and sigh, the descendants of those who lived in Jerusalem before the destruction of the Temple, was always alive among the ancient Karaite authors. In the XIX century, the discovery of their masterpieces has given science the challenge to know who were the ancestors of the Karaites (A. Harkavy, Istoriceskie O Cerki Karaismstra, extract from the magazine Voskhad, St. Petersburg, 1897, p.5 sq.). In 1910 when publishing the Script of Damask, S. Schechter did not omit the signal that, precisely, the people of Damask as well as the Karaites are known to be "the people who grieve and sigh".

The fifth chapter is dedicated to the study of two significant terms. First of all, Wieder is linked to the Script of Damask, V, 6-7 that deals with the profanation of the Sanctuary; he considers that the translations done up to the present date, of this passage as paraphrases, and finds his explanation in the Karaite literature. The verb Mabdil which is the key to the verse was used by the author of the Damask Script with the significance of what the Karaite authors have given. The second terms is Yom ha-ta anith (day of mortification), used in the Damask Script, VI, 19 to designate the day of atonement. This would be an

interpretation congenial to the Karaite thoughts and the author of the Book of Jubilees, but contrary to the rabbinical and Pharisaic conceptions, who have made out of the day of atonement a day of happiness and feast.

Chapter VI of the book, which deals with the biblical exegesis, is the shortest chapter in Wieder's book, although the author has attributed a great importance to this subject in his introduction and dedicated already to it a long article (The Dead Sea Scrolls type of Biblical exegesis among the Karaites. Between East and West, 1958, p75-106; and also his other article: Three Terms for "Tradition", J.Q.R., 49, 1958 p 108-121). The Karaite exegesis, states Wieder, reflects the theology and thought of the Karaite thinkers. Formerly, one could not understand the methods of this exegesis. These methods were considered fantasias, as purely homiletic, every theological value to these Karaite commentaries was refused. Actually, to the light of the Qumran literature, one sees that this exegesis is not homiletic construction, but a true exegesis of peshet type that applies the words of the Script to the contemporary issues (events). This exegesis represents an important factor to the Karaite doctrine and to the development of the Script. This determined factor has contributed to the development of the content and the Phraseology of the Karaite literature and has served them as a polemic and missionary goal.

What essentially characterises the method of peshet is that it is applied equally to the Psalms, of the Qumran as well as the Karaites. Wieder examines closely the Karaite exegesis of the Psalms 69-74, 102, 109, 119 and also other Psalms, of which many belong to the Karaite liturgy. Wieder underlines several times that the Karaites were guided by their own doctrinal interpretation to choose the texts extracted from the Bible, and introduced in their liturgy. Also, Psalm 74, for example, is recited to justify the

Karaite calendar. From the ideological point of view, it is the Psalm 102, Prayer of Poor, that bestows a primordial importance of the Karaites. The notion of poverty in the Bible has already taken a religious coloration and the word poverty has become a synonym for piety. In Qumran, this title has equally a sociological significance designating the voluntary poverty, in which lived the members of the community. The term poor was used intentionally by the Karaites, especially to designate their ascetics united in Jerusalem. That is the significance given to the poor, which is at the beginning of the introduction of Psalm 102 in the Karaite liturgy. It is significant that the recital of this Psalm is preceded with a beginning of 10 verses, where the terms poor (ani) and needy (ebion) appear 14 times. Certain Karaite commentators identify their term "poor" with temime darok taken from Psalm 119 (which is equally introduced in their liturgy) and the term shabe pesha (those who have turned away from their sins; Isaiah, LIX, 20). Sahl ben Masliah presents the Prayer of Poor as a prayer of survivor (hasheirit). All these familiar terms to the Qumran Scripts were currently used to designate the Karaites (key to the subject, the article by Wieder in J.Q.R., XLII, 1957 p269-292).

The seventh and last chapter is dedicated to the research of Etymology and the significance of the term hagu (damask Script, X, 6; XIII, 2. XIV, 7-8 Rule of the Congregation, I, 7) and has no relation with Karaism. Instead of this chapter, it would have been preferable if other studies of the author who have appeared in different magazines, have been printed and which would have completed the trend of thoughts which would be the problem that was put out by Wieder. One also regrets the absence of a chapter on the Messiah (The Doctrine of the two Messiahs among the Karaites, J.J.ST., VI, 1955, 14-25) subject of great eschatological characters: a Messiah of Israel and a Messiah of Aaron. The same dual

conception is current among the Karaites, it is even reflected in their liturgy, where one prays for the Messiah, son of David and prays for the priest from Aaron seeds (semen).

The book of Wieder begins with the following phrase: "In the true flood of contradicting theories and diverse hypothesis concerning almost all problems which have risen from the Scrolls of the desert of Judea and the Damask Script, it appears that the learned opinion is completely unanimous on an essential point: to know that there is a tight relation between the people of Qumran and those of Damask on one hand and the Karaites on the other hand". But, however, Wieder asks another question: "The documents of Qumran do they emanate from the Karaite circles?". In his final observation, Wieder answers to this question with a clear "No", because, aside from the resemblances, exist quite few differences, and especially those which concern the dualism and predestination, two doctrines very characteristic of the Qumran. (This absence of belief in predestination is not as well complete in the Karaites which Wieder confirms). Key: the principal which states that the success in life does not depend of oneself, and that the only thing which one is master of, is to be good or bad). What is then the scheme that Wieder has put out? The survivors of the Community of Qumran would have been then counted among the Karaites. Regarding this subject, he states the well-known words of Sa'adya de Gaon: "In this era, Anan, and with him all the villains (criminals)... of the clan of Sadok and of Boethos, decided secretly to create a division ...". These terms "The Villains... of the clan of Sadok and of Boethos." according to Wieder, designate in general, the heretics and the non-conformists. The activity of Anan, in the VIII century, would have primarily consisted of intersecting and organizing his followers. His activity did not array a religious nature. The Heterodexial intellectuals that were leading in that era a more or less

secretive existence have seen in Anan a chief and therefore have manifested. In this mixing of different groups reunited by Anan, the importance of the people of Qumran has been casted and they have helped greatly to the formation of Karaism. Their influence was exercised by "personal contacts and not by Scripts". That is how Wieder ends his reasons on the relations between the community of the New Alliance and the Karaism.

The quick report that we have here above presented to you gives you an abridged idea of the content of Wieder's work, prepared with great sollicitudes and rich with documents. An exaggerating critic would have approached to the author that he has increased, without real need, the volume of the book with many paragraphs that have very little or even no relations to the subject. Another approach that one can formulate, is the difference of the conclusive value of various paragraphs. In progressing sometimes some hypothesis very difficult to defend and sometimes supporting them with very general analogies and with very little convincings, Wieder has weakened the effect of other observations, that are very correct and penetrating. By refusing to establish precisely the time (era) of the Qumran manuscripts and identifying the authors, Wieder leaves the matter finally unresolved. Wieder finds a great pleasure to apply to the people of Qumran the epithete "unknown", borrowed from the work of L. Gimberg. If this attitude has been justified during the era where this last work has appeared, this attitude no longer exists after the new knowledge acquired half a century ago.

What gives the work of Wieder an exceptional value among the numerous studies dedicated to Karaism, is especially the rare objectivity and the absence of illwill. The great merit of the author is that he asked many very important questions and specified the ways where their answers should be searched, which means in the study of

the Karaite literature and its sources. In fact, one has to realize that almost all this literature is ignored, and in spite the occasional publications of some of it, a great deal of it remains unedited. It is a great award for Wieder to have taken from these manuscripts many knowledge and have awoken some interest for research.

The first modern attempts to define the great lines of his research have begun in the XIX century with this thesis, the first legislation, dated the era of the clergy predominance of Bene Sadok, would have been characterized by the grief of preserving the ritual purity on one hand, and the purity and the dignity of the family on the other hand. Gradually as the position of the ancient clergy weakened and the increase of Pharisean influence, a new legislation much more liberal, have taken over the old one, which was only conserved by the Samaritans and the Karaites. S. Posnanski and A. Harkavy have considerably developed this thesis. As Harkavy supported it, the Karaites had still, in the X century (and maybe in the XI century) between their hands a book attributed to Sadok, religious code of the Book of Sadok (Istoričeskie O. Čerkie, p.13sq.). One can actually ask oneself if there have been a certain relation between the Book of Sadok and the Sadducit Script (Script of Damask) discovered by Schechter. Already K. Kohler has noticed that it was not by accident that certain fragments of Anan scripts were found among the Scripts, where the Sadducite Scripts were found (The American Journal of Theology, XV, 1911, p.405) B. Revel, who did not believe of the influences of Bene Sadok on the Karaites, has revealed analogies between the thoughts of Karaites and those of Philon, concerning the allegoric interpretation of the Holy Scripts, philology and legislation (notably penal, ceremonial, and matrimonial laws). To Revel, the Karaites and Philon would have borrowed from the same source. He was not able however to identify which source (J.Q.R., new serie, Vol. II and III,

1911-1912 and 1912-1913, p.517-544 and 337-396). Now, one can ask oneself if these ideas common to the Karaites and Philon were not fetched up by the Qumranian intellectuals.

The theories of Geiger were mainly developed by his student D. Chwolson, who has deepened the researches of parallelism between the Karaites and the Samaritan legislation on one hand and the legislation of Bene Sadok on the other hand.

After the study of the legislation, which is the Karaites' liturgy, profitably (fruitfully) started by Wieder, which will open new horizons for the Qumranian studies and respectively, the Karaites' liturgy could be clarified by a comparison with the Qumran. Also, for example, in his commentary, P. Geoltrain has asked the question to know which is the biggest holiday of the Therapeuts (whose community has the closest relation to the one of Qumran) that befalls on number fifty (The dissertation on the contemplative life of Philon of Alexandria, Paris, 1960, p.24-25). This holiday is the same as of the Semaines, the Pentecote, celebrated with a particularly unique way in Qumran. One remembers that the calendars of the Book of Jubilees, in particular the Qumran, is a solar calendar. Then the feasts fell on a fixed day of the week. Therefore the 1st of Nisan (1st day of the year in the Karaite calendar) was always a wednesday. The ceremony of offering of Gerbe falls of the 12th day after Passover, Sunday the 26 of Nisan. Seven weeks later, on the 15th day of the third month, equally a sunday, befell to be the day of Pentecote. In the old calendar, the seven weeks ending with a day of feast (or a total of 50 days) formed a unity of time. Geoltrain believes that this feast was renewed every 50 days. That is how that the Seventh feast would be celebrated in 350 days. (7x50) after the offering of Gerbe. This would be then, according to the same calendar, the eleventh day of the month of Nisan which is always a

Saturday, especially the Saturday which precedes passover. Practically, one has all reasons to believe that this day is celebrated for a particular reason, because the date of this feast corresponds to 3 times the sacred number 7 (days), whereas the feast of Pentecote corresponds to 2 times this number. Besides, this feast falls on the 7th day of the week. Unfortunately, Geoltrain could not support this thesis on any documentation. However, it is possible to find proofs of this in the study of Karaites liturgy's calendar. In fact, one can notice, that the Saturday that precedes passover is celebrated with a great solemnity. To this already long liturgy, numerous prayers are added that are particular to this feast (Book of Prayers, II, p.3-26). After the service, one of the principal persons offers a reception to all the community. It is one of the biggest feast of the liturgic year.

It seems possible to find other important discoveries in the Karaites liturgy. Thus, we have found, at random, a prayer containing an invocation to the Master of Justice (Vetus Testamentum, II, 1952, p.347-358). One can reveal some analogies with the hymns of Qumran which begin almost always with the Testimony of recognition Odekha Adonai (I return You thanks, O'Lord) which appears only once in the Old Testament (Isaiah, XII, 1). However, this testimony is mentioned very frequently in the Karaite liturgy, in the beginning of piyyutim. As a set-off, in the Thesaurus of the medieval Jewish poetry of I. Davidson (New York, 1924-1933, 4 volumes), this testimony of recognition is not presented in any of 31-302 piyyutim (J. Carmignac, Communication to the Symposium of Leipzig dedicated to the problems of Qumran, Schriften der Sektion für Altertumswissenschaft bei der DAW zu Berlin, 1963, p. 79-80). Should one see here the condemnations of certain Essene customs? J. Lehrmann has already stated as an example such condemnation of these practices, the prohibition made by the Talmud to pray

without shoes and dressed in white clothings. (R.E.J., XXX. 1895, p. 190, 192. On page 187 of the same article Lehrmann states as a defense against the dual, the fact that the mischna and the Talmuds have forbidden in the prayers the use of the formula "We give You thanks, We give You thanks"). They have also forbidden praying shoeless which is practiced by the Karaites in their sanctuaries. On the other hand, the sanctuary is denoted in the Script of Damask (XI, 22) as a house for bowing low, the prostrations and elevation of hands are frequent practices in the Karaite prayers (Vetus Testamentum, V, 1955, p.331). An introduction to the Karaite liturgy according to the lite of Damask is dedicated to various kinds of prostrations and kneelings. (The Unit of this rite has not yet been studied. There is only few paragraphs, taken from a manuscript kept in the British Museum, that have been published by G. Margoliouth, J.Q.R., XVIII, 1906, p.505-527).

It is also the semantic that can reveal the analogies and similarities between the Karaite Scripts and the Qumran Texts. We are limited here to one example. The Bible distinguishes a nation non-identified Mamzer (Det. XXII, 3; Zach, IX, 6). This term, in the Talmudic Scripts, has taken the most odacious significance, the term for a person, conceived, born and living under the most impure conditions. However, the meaning of this word, as used by the text of Qumran and the Karaites has a completely different meaning from the meaning given in the Talmud. It is not absolutely pejorative and it gives the notion of half-breed.

Here, we have only demonstrated few perspectives of researches. One will not need comparative subject studies regarding the Karaite and Qumran communities. One has to wish that many more valuable researchers would give a follow-up on the fruitful and remarkable work of Mr. Weider yet forcibly unachieved.

SCHEDULE OF PRAYERS & EVENTS

Unless mentioned otherwise, all prayers are held at Temple Sinai of Peninsula Sinai Congregation:

Note: The Temple is Kosher. No heating is allowed on Shabbat. Dairy food and cakes made with vegetable oil are what you may bring in.

PRAYERS

April 7th	(Shabbat)	Perashat Tazria Zekher for Farag Abdalla & Wife Flore Chammas Hefez El Tahan & Wife Sultana Marie Darwish
April 17th	(Tuesday)	Perashat Ba El Paro (Pessah)
May 5th	(Shabbat)	Perashat Kedoushim Zekher for Baroukh Siahou
June 9th	(Shabbat)	Perashat Naso

EVENTS

April 3rd		Rosh Hodesh - Beginning of the Month Nissan
April 16th		The night of the Reading of the Haggadah of Passover
April 22nd	(Sunday)	Shebii Aseret - The start of counting Seven Weeks till Shabouot
May 7th	(Monday)	Independance Day of Israel
May 30th	(Wednesday)	Unification of Jerusalem Day
June 1st	(Friday)	Rosh Hodesh - Beginning of the Month Sivan
June 10th	(Sunday)	Shavouot

Additional Prayers for feasts and Zekhers are scheduled in different homes. Please contact Fred Lichaa, (415) 341-4725. For car pools, contact Joe Moussa, (415) 873-4491

